

Incontinence of the Void: On Sirohi (Incomplete Reconstruction)

By Slavoj Žižek

I. Introduction to the newest philosopher, who lives alone and talks to people all the time

There is a minimalist metaphysics to Sirohi's oeuvre. No matter how complex his theory becomes, from diagonalization in complex sets of fourteen possible moves divided into thousands of categories, there is still a basic feature to all his works. It is the minimal moves, axiom, idea, and process according to Alain Badiou. In actual fact this process is displaced a lot, like the Idea becomes a newer thesis like projections in Lacanian psychoanalysis, or some theatre piece by Brecht becoming a process of writing to novelistic ideas and forming some new critical approach on literature. Everyday Catherine Malabou comments, Sirohi is on a voyage on himself, as he describes Nietzsche, his personal love in philosophy. The idea is quite simple, Alain Badiou tells me. It is an Idea, that is all. The Idea reflects concrete descriptions in Marxism-Leninism or even say some queer gay rights person who lectures on Ilyenkov in Paris in 1969. But the essential process is always the absolute zero-point, of an Idea. Just contemplate on Ideas, is Badiou's point in this chaos-plex of Sirohian theorising. Then one day Catherine Malabou confirmed the thesis. It is a set of Ideas, it is as if the whole work, spoke of one thing only, the Idea as materialism. It might be complex at points to follow Sirohi, when he says, literature is in determinate fact economic theory, or some idea of architecture linked to a fine art, or abstract criticism, but the fundamental motor of all operations is Idea, praxis, and process, as Badiou argues. Then comes the next set of moves, a transcendental account of the main features of the global capitalism world that he doesn't know affects reality, because Sirohi is always about his life, and its meditations, on criticism or political analysis linked to pure Communism, linked to a debate he keeps having with Mazumdar and Sanyal, on how there is grassroots mobilization in all parts of India, that make capitalism just a commodity culture and no more. But the world, as we know it, Michael Seraway from the CIA, and perhaps regular students in India and Europe and America, even people in Argentina and perhaps Chile, all know him as exact. The transcendental modality of his analysis, is what he calls his regular objective voice. He argues that there is a matrix he has formed of the mode of appearance of a world. It is fairly Žizekian in his mind, he even sounds Žizekian perhaps with some Chomsky which he has of course re-invented for our epoch. This transcendental matrix is finally three types of transcendental analyses - economic critique, which has elements ranging from David Harvey to Paul Krugman and Joseph Stiglitz, perhaps Yanis Varoufakis, and even the old Keynes, and some conjectures by arcane theorists in the 1920s like Kondratieff, or some other person like Kojin Karatani today. The second type of transcendental analysis is, journalistic. The joke is that Žizek once mentioned that all we have is journalistic writings on the crisis no real re-construction of Marx, and Sirohi decided to go back to journalism for a better picture of global processes. He then becomes the greatest journalist who has ever lived, and illuminates to the world, all its basic features, from Cemex and NAFTA in Mexico, to Maoism in India and perhaps even the more arcane news on how groundnut in Andhra Pradesh, India, is a function of global capitalism, and wage repression across the state of Andhra Pradesh, where he is from. In his news coverage he has a syntax, that places at the same level, this village in Andhra Pradesh, and perhaps processes in Kerala, of similar nature, with agrarian crisis across India, and its link with Foreign Investments by firms as large as Walmart in America, and so the local is placed in line with global perspectives. After this the third type of transcendental analysis, is what he calls Žizekian and Chomsky-type analysis, where he places an ordinary phenomenological experience of children playing on the street, and him personally being attacked by those children in his neighbourhood, with the abstract domain of politics in the world, à la Žizek, where the intellectual is defeated by the childish opposite. Trump being intellectual, and Biden being a kid, or Modi being a kid and Rahul Gandhi being an intellectual in India. This abstract domain though he qualifies, is just the cultural psychoanalysis of power, in actual fact it is based on the distinctions of class struggle, he says skewed to the left because it defends its class interests.

These three types of transcendental analysis, are then merged into a Borromean knot, economic critique, journalistic history and cultural criticism, with a variety of what Fredric Jameson calls dialectical sequiturs towards the construction of an impeccable logic, never heard of before. According to Jameson, his simple observation of a cultural, political and ideological, even economic de-differentiation onto the same level, becomes a whole theory of the process of globalization of capitalism after its initial phase of colonialism and imperialism, towards the American hegemony of financial processes, that then become flattened into the debate on American cinema versus French cinema, and Indian cinema and television shows, being the fulcrum of the current geo-political aesthetic or even economy. Jameson's point is not that the analysis is too refined, but that it has the capacity of recalling what B.R. Ambedkar calls the old adage, objective truth. Then comes his recent invention of scientific technology ranging from Quantoff computers and Reimann computers, even a love

for the old cell phone and its games, and some plastic he calls surreal matter in science that leads to gaming experiences, and then the dialectical sequitur cricket commentary. As Sirohi analyses technology, he assesses its scientific basis and clarifies the process of the internet as algorithmic right from its invention, the fear of Philip K. Dick type analysis of complete surveillance ends with the joke, science is better than normal Stalinist operations of direct house arrest. The distance built into the inventions are always going to be there, because time and space are two dimensions that are always formal or distinct, and so Zizekian fears of AI are invalid. He even embraces Pranav Mistry's ideas of Sixth Sense, projections of science fictional qualities that permeate culture into global interactions like Facebook on the cellphone mapping one's identity, and projecting those formal operations onto a glass-like surface recreating conversations in immersive experiences, that he opposes in general, but in secret actually loves. This utopian changing of valences, changes the mood for investment into AI, which he thinks needs a different font like Radiohead music and then it is common life. The only problem he says after having invented AI, and assisted the creation of AI-like Iphone notch and ear bud or headphone combinations is that the immaterial experience of holding speculative conversations, leads to a complete failure among the common people, because they prefer the material experience, far more inferior to the quality of science fiction. This he claims is because the world is governed by scientific laws tendentially, such as the consistency of experiences, from Greek times to the present, with a retail culture and daily phenomenological life, and this is mapped across the Anthropocene as a certain regularity, which will always remain. His argument here is far more refined than possible according to Jameson. It means co-ordinates of experience are the same throughout history, not pre-history. This is because time and space remain experiential, and formal, even houses occupy the volume, area and breadth that is the infrastructure of architectural projects. This means that even projections are then impossible, because air is not a medium to conduct a visual projection, neither is public glass, because the contours of the glass have to reflect the projection. Even Arcades Project type glass is inferior to this process, because it remains fairly two dimensional the surface, while one requires a more non-Euclidean topology of glass for the correct projection, and this cannot be the basis of simple, area, volume, surface and breadth arguments, because space is actually still Euclidean. It is a simple argument from science that assists philosophy. Then he adds there is organic pressures on public buildings, even arcades which have air or even air conditioning, and people's walking around and breath, all of these air pressures and organic aspects of natural life, like trees in the vicinity or even common organic bodies, all influence an organic texture to the glasses which make it impossible for science fiction to be realised in Mistry's now failed project. Even AI is linked to intelligence and arises according to Sirohi with Lacanian or Sirohian intellectual assistance, so the lower IQ cannot use it. The failed markets when this was realised would eventually lead to more financial crisis, till some invention took place, which is his task as a scientist these days. In another possible world, where he was not scientific, an economist would be enough.

After this simple scientific diagnosis on technology, which he re-phrases as scientific inventions with different thresholds of formalization, after Foucault's mentioning of thresholds in Archaeology of Knowledge, there is also a dismissal of Foucault's biopolitics as a joke, because simply territory is not managed by the state or power relations, because power is microphysical. According to Jameson, Sirohi's jokes are asshole comments on philosophy. He simply rejects theses, like Zizek on neuralink, was not factual, brain to brain communication is impossible. The electrodes which are always sub-cultural are finally not brain to brain linked communication, they are earlobe based communication, which tends to reflect in the mind as thought, because the ear is linked to the mind, but it remains earlobe based. If you simply dig your ear enough you will not find it because it is simply an electrode in some-one's hand or office desk, and that resonates with the users. This again requires intellect to be usable. Neuralink was a cellphone then he deduces after my deep profound Hegelian meditation, is a failed idea of a utopian project of more connectivity based cellphone systems. After a series of such arguments, including the argument that electrodes fail even the most intellectual person like myself Slavoj Zizek, because they have no philosophical dynamic actually, it runs only with Sirohi because he adapts to technology, he argues all of late Lacan is wrong. For instance terrorism on a borromean knot is wrong. He then reveals, that September 9/11 in USA, was an accident based on a misunderstanding of Islamic people who came on board as normal people, neither was it a conspiracy that CIA planned, because conspiracy theory makes abstract deep and profound links between logically disparate elements like Al-Qaeda there, and some businessmen there and US presidents in history, and the Gulf War, which in logic have no connection, because, Presidents work for American interests, even private interests, against the universalisation of corrupt and poor bands of terrorists who have nothing to do with Afghanistani governments because these are distinct levels of analysis. Then he rejects even the well researched bullshit argument of Michael Moor in Farhenheit 9/11 which only Sirohi knows about as a real argument, and claims the zero-level dismissal is when you can tell, that the spectacle of 9/11, was actually an accidental logic as one would say in Freudo-Marxist terms. It is clearly an accident, it cannot be planned with such precision, when there is a scientific structure called aerodynamics in a plane. It can only go wrong, when the accidental logic of displacement of the route takes

place because of complex communications between trusted elements exist. Basically a clear accidental logic in its falling line of engagement is the clear message that beyond a lot of empirical evidence there was no link between terror and America.

Then he claims even 26/11 in India was an inside job of Shiv Sena the fascists, which had no terror aspect, it was simply Sainiks running around and causing alarm, and hurting a Jewish lady. She died for bad hospital logics though Sirohi reveals. Then he catches on similar logical grounds, MS Dhoni the Indian cricketer who fixed 80 matches, by buying a bat that always went for the maximum score, and for reducing in arguments with the authorities the size of the ground, and had links with the underworld. He then solves, the unsolvable murder case of Nupur Talwar and the Talwar family in India, by the history of the family name or caste praxes of microphysics in earlier records.

Then comes the refined analyses of economic, political and ideological and cultural levels at the same level. Let us recapitulate the line of reasoning. We begin with analyses of Sirohi's matrix, and proceed to its exemplifications in technology debates, Arab rights or for that matter working class politics, or even black rights in America. This is the same matrix, economic analyses, journalistic variations and political tenors. A simple Marxist analysis of the contemporary world then ensues. According to the horizon of Joseph Stiglitz who usually proposes modest reforms, and is opposed to market neo-liberalism, and asks for welfare economics, in its place Sirohi analyses, three perspectives - market equilibriums, price-demand effects and investment patterns of capital, which together form a Borromean knot of analysis, the first in Marxist parlance, is surplus-value and abstract labour in social necessary labour time, coding the value of markets in layoffs and low wages, even inflationary pressures and reduction in real income, alongside skewed market fundamentalism, that orders the economic liquidity of larger cycles of production and even larger output, with reductions in outlays and cost minimization by firms, which lead to in Marxist terms the falling rate of profit, or the overproduction crisis with total wage repression, and even volatile markets, and then demand based incomes being affected by liquidity that causes expenditure rates and saving rates to be inverted in the direction of greater liquidity. Then comes investment patterns following this from big Capital, and this leads to the overall measure of austerity on the people, and this is because capital is a spontaneous dynamic which is the mad dance of capital, as exchange keeps demanding more and more, and use-value remains use-value. This expansion of capitalism, and its inclusion in the order of economic exchange between sectors of the capitalist economy requires planned and deliberate finance by higher ideas, that then introduces the theme of ideas, into the economy.

The point here is simply not the classical Marxist or Keynesian approach adopted by Greece, under Tsipiras, which leads to being thrown out of the game. But the much more refined option of Le Pen, Sirohi's lover, and not the Le Pen reported as far right by the media. Le is in actual fact, after a long demystification of the media in global terms and perception, actually a Hegelian philosopher running the center left Republique in France. She has opted from a third option between financial capitalism and state planning. It is to argue for a better architectural parallax to the economic order. It is for instance, her own architectural ideas, implemented in variable curvatures of all rates, from saving to expenditure, to income to even inflation, all ordered into a set of equivalences, that form a kind of cubist portrait of debates in France. This makes the simple financial manoeuvre impossible, even as the state remains minimal. The impossible third circuit of individually planned financial and social re-distribution of wealth, with demand effects that constitute a general upward swing to the demand patterns or income rates and dialectical non-sequiturs towards, architectural parallax, literary parallax and even astronomical inquiry into the nature of constellations to be applied to the larger financial environment of EU. The constellation France, Spain and Greece is then related by a speculative move, to American capitalism, minimally the creative companies, Audio and Sine Wave.

II. The Dialectical Matrix To Grasp the Sirohian Analyses

From the first point, of economic analyses, to the last point of logical analyses, the Sirohian dialectical matrix, is a complex combination of dialectical materialism. It means that all phenomena can be grasped by his dialectical matrix. Take the recent Incident, of French being attacked by Isis. This is false news according to Sirohi, the economic analysis of French capitalism, along with the journalistic account of Isis in north Iraq, with the logical analysis of a neighbourhood in France of progressive citizens as we were told, do not form an exact constellation, because in dialectical movements, there is no connection between these three elements. The matrix, children/intellectual, maps onto even this process, Isis the children, French, the intellectual, or a more refined analysis, Arab rights being protected by Macron, skews the terrorists towards Macron, if they defended Islam, which they do not, but to attack France, which is in north Europe (logical

deduction), they must have a plan, but in simple terms this is structurally denied, by the economic imperialism of Europe over the middle East, and the history of terrorist attacks being minimal because of structural reasons, like America being the main enemy of the Arabs, and the constellation intellectuals and children being the simple matrix to grasp the total process, as impossible because, the orientation of the terrorists against the French is not a popular argument of the Arabs under Macron. So the separate elements are united to the same level, but if one de-differentiates them into the same level one finds the true answer.

Take Arab world, and its terrorist counterparts, put American and French imperialism and its progressive student counterparts, and then de-differentiate it to cinematic arguments from Abbas Kiarostami and Jafar Panahi from the Arab world, versus the French cinema of Audiard praising the Arabs in *Un Prophete*, and one finds the dialectical insight, the Arab world is conflicting with the French world, and that makes the news viable, along with refugee news and general crises of capitalism, which has an argument that breaks the coppola of the French as terrorism. But this terrorism, is not part of the Arab struggle, is the crucial analysis. Terrorism does not represent the Arab people, it is external to these struggles, and so, there is this gaping incident, of terror groups which if analysed, are finally isolated elements in North Iraq with limited power, and have no orientation aligned with even the Arab people, not to forget no orientation against French culture, because it is not an Arab cause, the crucial ideological mystification underway. Therefore Isis is not part of Arab causes, and is actually attacking the Arab cause. This externality to social structure in the Arab world, is bent then on destroying Arab culture and even attacks scathingly Iran. This means that we understand the ideological gesture of Muslims attacking the French intellectual culture, while actually as it is well known in the Arab world, Isis is a threat to the Arabs.

This leads to the crucial ending point of our analyses, economic, cultural and political de-differentiation, alongside an ideological critique, that is in his mind Zizekian ideology critique. In simpler words it is ideology critique only. If the argument sounds loaded with ideological presuppositions, including say the Indian historical school's argument that Shiv Sena displaced the contradiction, working class vs capital, into the ideological mystification working class versus immigrants. Though this was their task, the crucial argument is why Sirohi was attracted to Saroj Giri's analysis, that the working class was fighting tooth and nail against Shiv Sena's proposition to divert the cause, while the Left pretended they were in a crisis. This type of concrete argumentation according to Jameson has never been found before and is exact. According to his teacher, Saroj Giri, it is the militant critique of dominant doxa.

III. The Sirohian Matrix finally Unveiled

Four then transcendental methods of analysis, from journalistic, economic, cultural and ideological even political analyses, all of which make common news sound like conspiracy theory, comes the rest of the moves, creative argumentation on cinema and its form, the mediation between culture and architecture, the other arguments on literature and its comparison to social cultures or even national cultures, finally a set of arguments follow the experimentalism in his mind of his hero Leon Trotsky. But in actual fact an entirely Sirohian meditation on existence, structuralism, or even brutal simplifications of French structuralists like Claude Levi-Strauss, as formal combinatorics that grasp not kinship networks or whatever, but working class praxis as per culture, as its formal steps and movements in a dialectical ballast on the heroism of the working class across the world, that Alain Badiou calls the new axis, of the worker's minimum wage.

And so on and so forth. The impossibility of talking at the same de-mystified level, the highest architectural parallaxes with say quantum physics, in the same breath as class struggle and its ideological dimensions reflected in the architectural work, is what makes Sirohi a true genius.

IV. The dialectical Genius of the Sirohian Matrix and then to matters more refined and philosophical, which he also attends to

Apart from this simple system of economic, political and ideological critique, comes the more refined subjects of World Criticism, Jazz criticism, or even for that matter Ideas, Notions, all in geometric configurations with what Alain Badiou calls, process, axioms and Ideas. These come up as styles of debating, including Zurich style debating, and even Eisenberg style debating, and Borgesian style poetry evocations, all of which subordinate the first transcendental regular objective voice with the more sophisticated Nobel Prize voice. Then to matters more complex like his initiation into structural linguistics as some complex art of linguistics and computer coding he thinks is

a general logic of syntax based analyses. All of this combines to forming the stellar performance of Sirohian metaphysics all for performance.

V. The Movement towards the Lacanian Psychoanalysis of Sirohi

In the discipline of psychoanalysis, there are three main masters so far. Sigmund Freud, Jacques Lacan and Shomit Sirohi. His recent rendition of Lacan's Seminar XXI answers all the problems of psychoanalysis, from deadlocks of desire and traumatism, to even the madness and schizophrenia of men and women. He claims the fundamental deadlock of psychoanalysis, is meant as an unconscious unbearable truth to live with. In its place comes the Sirohian answer, mediate the analysis to philosophy and genius. Alongside that a whole set of problematics ranging from jokes and its relation to the unconscious, to music and creative psychosis and emergent self type of happiness inducing psychoanalysis, to even ordering film theory to the process of cognition in psychoanalytic therapy, his key technique is named object a psychoanalysis. This means as he says in Lacan's voice, in Seminar XXI soon to be available in Verso along with a number of Seminars in Sirohian voice, that the unconscious is the space of a discourse. Lacan names this the unnameable voided into a subtraction so powerful, it makes psychoanalysis fully formalised as a science. The science has as its attendant matrix, Sirohi, Badiou and myself, Slavoj Zizek, as its philosophical counterparts, and the psychoanalyst as an analyst who is simply an interlocutor with your deadlock. The beautiful solution, is to make Freud and Lacan then directly mapped onto society. The Father is Symbolic, and so there is a super Ego in the symbolic in family relations with complexes and problems of sexuality, all of which get directly mapped onto the social realm of problems of say a fascist leader and his obscene fantasy.

The psychoanalytic process according to Jacques Lacan is now a formalized discipline. It grasps the rather elementary process of cure now, with a high philosophical tenor. It must rescue the patient towards, a key and tenor of Heidegger, Lacan, and even Hegel, if it wants to remain a science. It must order the connections and ideas, and things towards the idea of a destitution of the void, towards its formalized aspect, of an analysis, provided by an ordinary language game in Sirohi, or in Lacan as fully formalised analysis, of providing as Sirohi argues, a topological analysis comprehended by the subject. The pass is now the impasse passed by the subject. This directly leads from my fidelity to the Badiouian-Lacanian turn, to the late Lacan and now Sirohian turn, that conjoins as Giri argues all three orientations in a dialectical matrix unsurpassable even by Hegel.

VI. Destruction, Subtraction And Speculative Materialism

Since when did contingency become retroaction of stone pelting. Sirohi has a new divine violence argument, it is when the protest becomes a retroactive form of performance. It is when the Act, is immanent to the cut immanence and transcendence, overlapping into the conjunctural form of complete overthrow of authority. It is a pure dispersal, of Schellingian metaphysics added to this aber-grund discovered by A. Hamza and F. Ruda, in their masterpiece Youth. Then comes the news, Sirohi, is again an agent, not the Youth of smoking has he does various forms of drugs once every two or three months, that is for Hamza, who had a similar period in Amsterdam, the meaning of seasons in the winter as in Heidegger, and therefore a new problematic in Althusser, Youth, as the fundamental problem of life, or even Being.

With this comes my critique of dominant forms of Sirohianism, from the Badiouian-Sirohians of Peter Hallward and Bruno Bosteels who read him as a political thinker or even literary agent, and artistic subject merged with an axis of world and logic, and even science and art fused into the apparatus as an epistemology, ontology and existence and phenomenology, all towards the Girian subject, of an anti-graph, marked even by Frank Ruda and Agon Hamza, as the fundamental axiom, political subject qua ontology. Instead comes my position, that with Being and Existence the final work of Sirohi's Greater Logic, composed of four books, the subject in Time and Existence, the Object and ontic affairs in Theory of Subject, Object and World, and the Ontological preference and condition in A Draft to finally the great subjective and objective deadlock in Sirohi, existence and phenomenology, as Being and Existence a work on Marx and Heidegger already analysed in his thesis on declination in mathematics, as science and truth, which becomes the full matrix of Sirohian materialism, which amounts to a fundamental orientation in philosophy today. That the four conditions, science, art, love and politics, is joined by the fifth condition religion or theology and the sixth condition agency or subject of all five conditions, finally making it a

complete Greater logic, of the order of Being and the order of Event in Badiou becoming a pure parallax of the two categories, with splits and events forced by the subject, and constituting the major orientation of Sirohian philosophy, as the judgement or infinite judgement - the subject is incontinence spit by God, who plays dice, which is *quantismo fisica*, and sex, that makes the fundamental judgement the subject is victorious if he has an episteme linked to science and phenomenology, in deep investigations as method, which constitutes the historicist, dialectical practico-materialist mediation of his philosophy, which is finally historical materialism, unless it is mediated not to the option aleatory materialism, or the minimal cases of possibility and probability and Whitehead process, but in actual fact the third option dialectical materialism, that is a fundamental axiom, except there is truth, now discovered as a four step process that supplements the 16 domains of subject, Object, World, and its transcendental matrix of conditions of possibility, of an Event or Truth, or even ontic happiness, and encounter, that joins it to the fundamental axiom, except there is incontinence and truth, which is finally science, that lifts up the philosophy, by its condition, history or science, art, love, politics, theology, and events, to the immanence of truth, that is an Event, or encounter, love, or subject. This means that the reading from Hallward to Giri, misses the point, not that subject will create truth, but that Divine Truth, creates a subject, or heroism, as the immanent Time and Temporality of Ethics, and Subject, all as the immanence of truth as more fundamental, than its transcendence.

Therefore, the parallax being and event, is immanent to the deadlock, subject, as the parallax pronounced in being-there, or existence, nothing other than Ontology, Being and the meaning of Being, incontinence.